

THE
CHRISTIAN MONITOR.

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DOMESTIC INTELLIGENCE.

*View of the state of Religion in the Churches under the care of the
Synod of Virginia.*

CHRISTIAN BRETHREN,

After a free conversation upon the state of religion, we are happy in being able to congratulate the churches under our care, upon the general prosperity of our charge. At the same time, we would earnestly desire to render our devout acknowledgments to the great Head of the Church, from whom the blessing is derived, and to whom the praise is due.

We have to lament, indeed, that some of our congregations appear to have grown remiss and negligent in their attendance upon the ministry of the word; and we would solemnly exhort all such to *be zealous and repent*, lest the anger of the Lord should rest upon themselves and their descendants to the latest generations.

On the other hand, we have been consoled and refreshed by the intelligence, that in many of our congregations there is a silent and gradual progress in the things of religion. The number of praying people is increasing—family worship is observed—the children are catechised—the walk and conversation of members are in some good measure such as become those who *profess Godliness*—attempts are making to establish Bible Classes, and Sunday Schools—societies are forming for the support of missionaries and candidates for the gospel ministry—and the general interests of religion are pursued with increasing diligence and zeal. Such is peculiarly the case in the congregations of Norfolk, Petersburg, Winchester, Leesburg, Fredericksburg, and Richmond.

In some other of our churches also, the state of things is still more encouraging. In that of Winchester an unusual degree of religious excitement has prevailed for some time past, and many have been added to the church, of such we trust whose names are in the book of life. In that of Leesburg too, there is reason to hope that the Lord has heard the cry of his people, and is visiting them in mercy. Several have already been anxiously awakened to a sense of their sinfulness, and led to seek salvation through the righteousness of

Christ. A deep and solemn attention to the means of grace is still prevailing, and many are anxiously enquiring *what they shall do to be saved.*

We are further gratified to learn, that several new churches have been erected within our bounds, and that the number of those who attend upon their service is generally increasing. We are also particularly pleased to hear, that there is a fair prospect of organizing a new congregation in the county of Princess Anne, under circumstances that promise to advance the interests of religion in that section of the State.

In addition to these interesting notices, we are most happy to observe that the Theological Seminary under our care continues to enjoy the blessings of Heaven. The contributions to its funds for the year past have been unusually liberal; and the number of its students is constantly growing. At the same time, associations of pious females and others are forming around us, still further to enlarge its resources and extend its usefulness. But above all, it affords us the highest satisfaction to find that candidates for the gospel ministry are becoming more numerous than at any former period, and that our churches may soon enjoy the benefit of their labours.

Notwithstanding these flattering prospects however, we have but too much reason to apprehend that many parts of our State are almost destitute of the means of grace. There is indeed a woeful famine of the word of the Lord in many corners of our charge, and the cry of souls perishing for lack of knowledge is in our ears. In several counties within our bounds the glad tidings of the gospel are seldom heard, and the privileges of public worship with the countless blessings that attend it, but rarely enjoyed. In the mean time, our population is rapidly increasing around us, and no adequate means of instruction are provided to meet the wants of the rising generation.

It is a consolation indeed, that in the midst of these discouragements there are some hopes of relief, and the means of procuring it are perhaps within our reach. In many of these places now overspread with moral darkness, the inhabitants are beginning to feel their way for the light of the gospel, and may we not hope that *the day-star is rising in their hearts?* "Send us missionaries, let us hear the word," are sounds which come to us from a thousand tongues. And shall we then remain insensible under these afflicting appeals to our hearts, as men and christians? Shall we turn a deaf ear to the cries of our own *kinsmen according to the flesh?* Shall we see them suffering and bleeding in the way, and pass by on the other side?

Or shall we not rather regard their entreaties as the calls of Providence to redouble our exertions for the salvation of perishing souls?

We would therefore affectionately and solemnly call upon the members of our charge, ministers, elders, and brethren, to renew their diligence and zeal in the great work which God has confided to our care, the work of promoting the prosperity of his church, and cause in our land. Let us come forward with united hearts and hands, with all the means that we possess, to provide missionaries, to diffuse religious knowledge throughout the community, and to extend the means of grace and the blessings of the gospel in all the various modes which love and duty can suggest. At the same time, let us be careful to *purify our own hearts by faith*, that we may be better instruments for the work before us. And above all, let us be instant and fervent in prayer to Him from whom cometh all our help, that *he may send more labourers into his harvest*, and that the land of our charge, with the whole earth, may soon become as *a watered garden*, and as *a field which the Lord hath blessed*.

Signed by order of the Synod,

JOHN H. RICE, *Moderator*.

Fredericksburg, Oct. 28, 1816.

Extract from a Sermon preached on account of the death of the Rev. Charles H. Kennon. By Moses Hoge, D. D.

[When the melancholy event which is here noticed took place, the Editor of the Monitor was in Philadelphia.—Upon his return home he was desirous to obtain some account of the life and death of Mr. Kennon, which might be worthy of the memory of so excellent a man. In this however he was disappointed. Shortly after, the publication of the Monitor was suspended.—Since its resumption, a variety of occurrences has prevented the fulfilment of the Editor's wishes in relation to his deceased friend—A valued and beloved friend he was—and although no funeral pageantries celebrated his death; this paper shall declare that he did not die unlamented.—His name lives in the memory of his friends—They admire his genius—will they not imitate his virtues? He fell an early victim to death—He died too soon for the church, too soon for his country—but he was prepared—and *his spirit now rests with God*.]

“In the last place, from the duty our text enjoins, we may infer, that to lose an able and faithful gospel minister, is a great affliction. And such, as far as we have a right to judge, in a case of this na-

ture, is the loss we have lately sustained. That Mr. Kennon, whose untimely death has led to the reflections which have just been submitted to your most serious consideration, was both an able and faithful minister of the gospel will not, I am confident, be called in question by any of his intimate acquaintance.

It is not, however, my design to enter into a minute description of his character. His natural talents were certainly good, and he appeared to be particularly distinguished by the originality of his genius—by a genius which, disdaining every servile restraint, pervades a subject, and examines and decides for itself, without calling any man Master on earth. In his manner of representing his ideas there was also something original as well as ingenious.

Having seldom heard Mr. Kennon preach, I am at some loss as to the grade which ought to be assigned him in the capacity of a preacher. I do not, however, hesitate to rank him among our most sentimental and instructive preachers. Far from putting off his hearers with loose and empty declamation, he was in the habit of entering deeply into the subject which he undertook to discuss. And though not formal in his manner, his sentiments were arranged in such lucid order that it was easy to understand and easy to remember his discourses.

Nor does he appear to have been deficient in sensibility. But in consequence of the weakness of his voice and the feebleness of his constitution, he was, it is believed, under the necessity of imposing a severe restraint upon every strong affection in the time of preaching.

Very far am I from wishing the gospel to be preached in a cold and unaffecting manner. It is impossible to express the great things which belong to the eternal peace of a sinner with too much energy or affection. I am, nevertheless, apprehensive that a taste for a kind of declamatory, theatrical preaching is becoming much too prevalent in our country. Too many of our people appear to go to the house of God, as others go to a theatre; not so much to be instructed, as to get their affections strongly excited.

And have we nothing to apprehend from a taste of this nature? Yes, my brethren, we have much reason to fear that such hearers will not unfrequently mistake the mere excitement of natural affections for religion; and thus go away from the house of God as vain, and empty, and carnal, as they came.

It must not, however, be imagined that we are disposed to set ourselves in opposition to lively religion, or to impressive addresses from the pulpit. Quite the reverse. We wish every disciple of Jesus Christ to possess the life and power of religion in so eminent a degree as not to require the force of impassioned eloquence to excite his religious affections. We also wish addresses from the pulpit to be much more impressive than they generally are. But unless these addresses be calculated to enlighten the mind as well as to impress the heart, there is much reason to fear that they will prove ultimately injurious to the interests of genuine religion.

Preachers of superior talents are not always the most useful in the Church. Such preachers are too apt to have a greater regard to their

own applause, than to the edification of their hearers. This, however, does not appear to have been the case with Mr. Kennon. His discourses were plain and practical. And his life was an instructive example of the various duties he inculcated upon others from the pulpit—an example not merely of piety towards God, but also of all the virtues most ornamental to the character of man.

It is not, however, enough for a preacher of the everlasting gospel to be sincerely pious: he ought to be devout—eminently holy. And in forming a just estimate of the character of any man in this respect, it is a great advantage to have access to his most retired apartments, to his closet; and to witness the intercourse which he there maintains with his God and Saviour. But though I have reason to believe that Mr. Kennon cultivated, with much attention and delight, this holy intercourse; yet not having in my possession his Diary, or, any documents of this nature, it will not be in my power to do justice to the interesting subject.

The importance of a punctual attendance upon the judicatures of the Church does not seem to be generally well understood by the preachers of the gospel. I can, however, scarcely avoid regretting that Mr. Kennon was led to consider this a duty of such indispensable obligation. His health when he set out to attend a Presbyterial meeting at Petersburg, was, there is reason to think, too infirm for such an undertaking. But however this may be, upon the second day after his arrival at that place he was seized with his last illness.

This was, certainly, a hard trial. His prospects in life, (unless the imbecility of his constitution should be considered as forming an exception,) were unusually promising. Had his life been prolonged, he would, I doubt not, have risen to distinguished eminence both in the Church and in the Republic of letters. But all these flattering prospects were quickly blasted. His faith, however, when thus severely tried, was found unto praise and honour, and glory. Though called upon in an unexpected hour, to give an account of his stewardship, he does not seem to have been at all alarmed. For him death had no terrors. Nor was he, that I can find, ever known to express any regret on account of what had befallen him, or the least degree of impatience under his greatest sufferings—and his sufferings were often exceedingly severe.

The nearer he approached to his last hour the more luminous were his views, and the more assured his hope. And very sorry am I that it is not in my power to do justice to the solemn and interesting scene. My account of his last hours is very imperfect. I have, however the satisfaction to be assured by an intelligent correspondent that he departed; "With the pæans of victory on his dying lips." His last words are, said to be, Glory! glory! "Mark the perfect and behold the upright; for the end of that man is peace."

The following extract of a letter may be properly enough added to the above.

Nov. 4th, 1816.

"With as little delay as possible, I attempt to comply with your request in giving an account of the last illness and death of the Rev.

Charles H. Kennon, as I have been able to collect the particulars from those who were about him.

He died at the house of Mr. John Grammer, in the town of Petersburg, on the 16th day of May, 1816. He bore an unusually painful illness of fourteen days, with entire resignation and much patience and fortitude; often saying: "I am in the Lord's hands: the will of the Lord be done!" He declared his hope in the Lord Jesus Christ, and an entire dependence upon him alone for salvation. "I am not afraid to die; and have no doubt of my acceptance." was his reply to those who questioned him as to his prospects—"but I wish I could say more for my Master!" Owing to the violence of his disease and the deep affection of his lungs, talking was painful, and he said but little. But in the last struggle, he said that great light broke in upon him, and that his imagination was never so brilliant. And then saying; "Come Lord Jesus, aid me in this great conflict, and cut the thread that binds me to my pains," he resigned his spirit into the hands of him who gave it.

During his illness he was attended by three physicians, who generously performed their office without the desire of compensation; and in every thing Mr. Kennon complied with their prescriptions, manifesting neither impatience to be gone; nor unwillingness to go.

Whilst the benevolent old gentleman at whose house he was confined, was performing some kind office to him, Mr. K. repeated with great effect, the language of our Lord, "I was hungry, and ye fed me; naked and ye clothed me; a *stranger*, and ye took me in, &c."

Once during his illness he said that "were it not for the promises of God and his hope in Christ, his sufferings would be intolerable.

These things comprise the whole of what I learn concerning him, of which his patience, resignation, and entire dependence on the Lord Jesus, were most conspicuous.

FOR THE CHRISTIAN MONITOR.

TRUE POWER,

Qui se vult esse potentem, &c.

Boetius Lib. 3, Met. 5,

Dost thou aspire to real sway?

Thy mind thou must restrain;

Nor let thy Passions fly the way,

With unreflecting rein,

Let India bend her neck to thee,

Thy welcome yoke to meet;

And the wild Lion of the Sea,

Crouch down to lick thy feet;

Yet if thou canst not keep thy heart

From Care and Discontent—

Alas! how more than weak thou art!

Fond man, how impotent!

Norfolk,

LINUS,

FOR THE CHRISTIAN MONITOR.

—•••—
TRUE FREEDOM.

Why boast, vain man, that thou art free,
When yet a slave to Sin?
Of all the foes to Liberty,
The worst are those within.

While Passions, with tyrannic sway,
More stormy than the wave,
Still bear thy captive soul away,
Say, art thou not a slave?

A slave, and thou shalt sigh in vain,
And struggle to be freed.
'Tis Grace alone can break the chain,
And make thee free indeed.

Norfolk.

LINUS.

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ON WALKING WITH GOD.

Among the many pleasures and advantages connected with reading the Holy Scriptures, we may reckon the pleasing introduction with which they favour us, to those, who, like ourselves, were once inhabitants of this world of sin and sorrow, but who, having fulfilled their course, may now be said, in a grand and peculiar sense, to "*inherit the promises.*" The sacred page unfolds their trials and pleasures, their excellencies and defects, in a manner highly calculated to instruct and encourage our minds. Let us turn our attention to one of the ancient worthies, of whom we have a concise account in Gen. v. 21—24. We are informed, that "Enoch walked with God;" and, as "whatsoever was written aforetime was written for our learning," perhaps we shall not be unprofitably employed, if, in contemplating the subject of walking with God, we notice its cause, its rule, some of its difficulties, a few of its pleasures, and its final issue.

In turning our attention to *the cause* of walking with God, we must necessarily advert to the doctrine of a divine change, a new birth; a doctrine which, however unpopular now, was plainly taught by our adorable Saviour. How forcible his language: "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." Now, in order to demonstrate, that, except a man be born again he cannot truly walk with God in this world, we need only consider, on the one hand, the state of man by nature, and on the other, the state of mind which must be produced in order to such a walk as we are now considering. As to the state of man by nature, what say the Scriptures? They describe man as "walking according to the course of this world;" they inform us, "there is none that seeketh after God," that "the carnal mind is enmity against God," that "the natural man receiveth not the things of the Spirit of God, they are foolishness unto him;" in short, that he is "*alienated from*

the life of God; an expression calculated deeply to impress our minds.

But surely it will be admitted, that, in order to our walking with God, a very different state of mind must be produced. The tree must be made good, the enmity must be removed, the heart must be brought into subjection, and the individual must be disposed heartily to enquire "Lord what wilt thou have me to do?" But when does so great a change take place? The Scriptures inform us: viz. when the Lord is pleased to fulfil his own gracious promises: "A new heart, also, will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh." Again: "I will give them an heart to know me;" then, "they also that erred in spirit come to understanding, and they that murmured learn doctrine." When such blessings as these are bestowed, there will be a life devoted to God: such characters will desire, not only to live soberly and righteously, but GODLY—or, in other words, will be found "walking with God."

The rule. The renewed man, in aiming to glorify God, feels a real solicitude to ascertain "what is the will of God in Christ Jesus concerning him;" and, as he expects no revelation of this will but what is contained in the Scriptures, he endeavours, (as an Apostle elegantly expresses himself,) to "take heed to them AS A LIGHT SHINING IN A DARK PLACE." His feet being turned to God's testimonies, his language is, "Thy word have I hid in my heart, that I may not sin against thee;" it is "a light to my feet;" "I esteem all thy precepts concerning all things to be right." "I delight in the law of God after the inner man. To the LAW and to the TESTIMONY he wishes to appeal, as to every branch of duty, and as to every thing which can, with propriety, be denominated practical religion; but ah! how deficient does he find himself when compared with such a rule.

Some of the difficulties. Surely, enough has already been said to prove, that such a life—a life opposed to the course of this world, cannot be an idle, or an easy life. The man who walks with God feels difficulties to which others are strangers; in short, his difficulties are both external and internal. The world is his enemy—he is opposed sometimes by "the lust of the flesh," sometimes by "the lust of the eye," and sometimes by "the pride of life." Oppositions *direct* and *indirect*, continually impede his course; and, viewing their number and extent, he sometimes feels an anxious fear lest he should not hold on his way. But he has also an internal conflict:—whatever others may *find*, he is obliged to say, "*I find* then a law, that when I would do good, evil is present with me;" and, "while with the mind I myself serve the law of God, with the flesh (I serve) the law of sin." "I know that in my flesh dwelleth no good thing." He is at times so deeply sensible of the carnality, pride, and deceit of his heart,—the coldness of his affections towards spiritual objects,—his indisposition to the most spiritual duties, and a thousand other abominations, that he is obliged to say, with feeling, "Oh wretched man that I am, who shall deliver me from the body of this death?" These may serve as a specimen of the difficulties; but we will now consider,

A few of the *pleasures* of walking with God. And let us commence this view of the subject, by saying, that whatever may be its difficulties, the pleasures of such a walk have the pre-eminence:—"Wisdom's ways are ways of pleasantness; all her paths are peace." The real Christian "dwells on high;" not, indeed, out of the reach of storms, but secure in the midst of them.

"Ill tidings never can surprise
His heart that fix'd on God relies:
Tho' waves and tempests roar around,
Safe, on the Rock, he sits and sees
The shipwreck of his enemies,
And all their hope and glory drown'd."

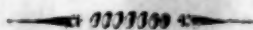
He has a capital pursuit, which raises him, in some measure, above the changes incident to the present life; for "his conversation is in heaven." Is he at one period too much indisposed to duty? at another, *in duty*, he finds the promises fulfilled; in waiting on God his strength is renewed; he goes "from strength to strength." He derives much enjoyment from the interest, the peculiar interest he is enabled to take in the cause of God in the world: he is no longer buried in his own concerns, nor can he live entirely to himself. His heart expands with love to God, and affection to his fellow-men: the spread of the gospel—the progress of truth—the triumphs of grace, touch his heart in the most exquisite manner, and cause the tear of gratitude to sparkle in his eye. "He fears the Lord, and his goodness." The prospects which the word of God opens to his view cannot fail to afford delight; he is looking for "a city which hath foundations, whose Builder and Maker is God;" he "declares plainly that he is seeking a country;" he knows, that, to be with Jesus, will be "far better" than to continue on earth, where all his services are imperfect, and where he dwells among a "people of unclean lips."

But what will be the *final issue*? We have taken different views of the same character. We have seen him, *by nature*, "the servant of sin;" but we have witnessed a change, we have beheld him, *by grace*, "become a servant to God;" and now, "the end," the final issue, the consummation awaits him—"EVERLASTING LIFE." But here we must pause. "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him." This we know, it is "to be with the Redeemer, where he now is, to behold his glory," to serve him day and night in his temple;" and, in the most sublime and exalted sense of the terms, "to come to Mount Zion, and to the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven; and to God, the Judge of all, and to the spirits of just men made perfect; and to Jesus, the Mediator of the new covenant." This is LIFE, and this life will be EVERLASTING.

Let us now retrace the steps we have taken, and let the writer and the reader enquire—How am I walking? Am I walking according to the course of this world, or am I walking with God? Am I

desirous of the happiness of an acquaintance with him? Let me pray with the devout psalmist, "Remember me, O Lord, with the favour thou bearest to thy people, O visit me with thy salvation." It is written, "Ask, and ye shall receive; seek, and ye shall find; knock, and the door shall be opened unto you." "And the Spirit and the Bride say, COME; and let him that heareth, say COME; and let him that is athirst, COME; and WHOSOEVER WILL, let him take the water of life freely."

BIB. MAG.



Extract of a letter from a gentleman at Chapel Hill, N. C. to the Editor of the Weekly Recorder, dated Sept. 10th, 1816.

Certainly it must make the heart of every well-wisher to the prosperity of Zion leap for joy, to know that the glorious work of redemption is rapidly progressing—that God is watering many parts of his vineyard with the out pourings of his holy Spirit—that the followers of Christ in every part of the world are uniting heart and hand in helping forward the ark of God—that infidelity no longer stalks abroad with an impudent effrontery, but as ashamed is hiding its face—that Missionaries are carrying the glad tidings of salvation to all parts of the world—that the nations of the earth are rapidly supplied with the bread of life, and dagon is falling before the ark of God. Must not every Christian rejoice to behold the reflecting rays of the millennial sun already begin to enlighten our horizon? And how can such information be so conveniently or so rapidly propagated as by the circulation of religious newspapers, conducted by men whose hearts are warmed with love to God, and to the souls of their fellow-creatures, and who earnestly long for that glorious period when there will be no need of teachers, saying, "Know the Lord; for all shall know him, from the least to the greatest."

On the 27th July, a Missionary Society was instituted at Raleigh, for the purpose of sending ministers to preach the Gospel in destitute parts within the bounds of the Synod of North Carolina. A considerable sum was then subscribed. The prospects of the Society are promising. More than 300 dollars have been subscribed in this village. Many of those who compose this Society are men of the first characters in the state. Several gentlemen of the law department are enrolled amongst its members. Its vice-president is one of the associate judges of the United States, but more honourably distinguished by being of that number who profess that this world is not their rest.

Although God has not been pleased to visit us with any remarkable revival of religion in this part of his vineyard, yet we have reason to praise him even for the day of small things. In many places there are marks of his gracious presence, and of his attending the ordinances of his appointment with his blessing. There is evidently an increased attention to the things of religion and the prosperity of the church. Many are praying for "the salvation of Israel to come out of Zion." But, alas! there are many amongst us, who regard none of these things—who are living without God and without hope in the world—whose conduct evinces that they are aliens from the

commonwealth of Israel, and strangers from the covenants of promise. Many are destitute of the means of grace, have none to break the bread of life among them, to tell them of the astonishing love of Jesus, or direct them to the crimson stream that issued from the Saviour's side, and cleanseth from all sin. There are many who rarely hear the "terror of the Lord," that "the wicked shall be turned into hell," or the invitation of the Gospel, "Ho! every one that thirsteth, come ye to the waters," &c. But we have reason to bless God, for any prospects that ministers will be sent to preach the Gospel in destitute parts of the state. The harvest truly is great, but the labourers are few. O that the Lord of the harvest would send forth many faithful labourers into his harvest.

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Extracts from the 7th Report of the London Society for promoting Christianity among the Jews.

After congratulating the Society on the improved state of its Funds, and the opening of the Episcopal Chapel at Bethnal Green, the Report notices

The Hebrew Translation of the New-Testament.

The Gospel of St. Matthew was published more than a year ago. That of St. Mark is now published.—The first two half-sheets of St. Luke have been printed in a rough state, and sent to the literary inspectors. The translation of the first two Gospels have been honored with the approbation of some of the first Hebrew Scholars in the kingdom. Your committee cannot but feel that the prospect which is afforded, of speedily being enabled to circulate the New-Testament in pure Biblical Hebrew amongst the dispersed of Judah and Israel in every part of the world, will, if realized, be one of the most remarkable occurrences of the present times; and they earnestly hope that in the Divine Counsels it may be the appointed means of removing the veil which has so long covered the hearts of the ancient people of God.

School's.

Since the last annual Report, 7 boys and 7 girls have been admitted into the schools of the Society; making the total number since the formation of the Institution, 83 boys, and 59 girls. There now remain under the charge of the Institution, 51 boys and 40 girls; of which number 43 boys, and 32 girls, are in the schools in town, and the remainder, being too young for the schools, are boarded at the expense of the Society.

Jews Baptized.

Since the last annual Report, two adult Jews have been admitted to baptism.

The case of one of these adults is worthy of particular notice.—He is a native of Germany. He states that for some years past he had always, though a Jew, had a desire to know something of the Christian Faith. This desire was excited by his finding that in the Jewish Synagogues the service is unintelligible. When he was fifteen years of age he was taken from his parents as a conscript in the

French armies, and served in Spain as a light horseman: he was in several battles, and twice wounded. From Spain he was marched into France, and thence into Germany, where he remained five months with the grand army of Bonaparte. On being ordered to march for Russia, he deserted, with six others, and got into Denmark. He next went into Sweden, where he obtained a recommendation from a Jewish gentleman to a Jew residing in Church-street, Spitalfields, nearly opposite to the Jews' Chapel. Having gone several times to hear Mr. Frey, he resolved to quit the Jews, and came to the London Society. After being under their patronage about a year, the last part of which he was in the Basket Manufactory, being daily solicited and importuned to leave the Society, he was at length tempted to do so, and went to Holland. But there he found no peace: his conscience smote him day after day. He at length returned to this country, and applied to the Society again to receive him. He was re-admitted to the Basket Manufactory, and has since conducted himself in a manner worthy of his Christian profession, and your Committee have every reason to believe that he is a true convert.

Jews' Chapel, Spitalfields.

The late arrangements, whereby the future management of the Society was placed in the hands of members of the Established Church, and the rules then adopted, which provide that public worship, in the future operations of the Society, shall be conducted according to the formularies and discipline of that church, have rendered it necessary for your Committee to discontinue the lectures at the above Chapel by Mr. Frey.

Applications have been made for the ordination of Mr. Frey in the Church of England, which have failed of immediate success; the regulations of the Establishment not allowing the admission of a person who has so recently officiated as a public preacher, without any other authority than that of a license under the Act of Toleration.

The sphere of usefulness in which Mr. Frey may hereafter be called to act, with the greatest benefit to the cause of his Jewish brethren, is a point which as yet the Committee do not feel themselves competent to determine*.

The difficulties into which the Society was, until the present moment, known to be involved, may have inspired the unbelieving Jews with a hope that this Institution, like every former attempt which has been made to shake the prejudices of that people, will fall to the ground. But as it has already, in a great measure, emerged from its embarrassments, and is likely, with the Divine Blessing, to proceed in its course with increasing energy, we may confidently hope that the existence of so considerable a number of converted Jews, collected in one congregation, under the patronage of the Established Church, cannot fail powerfully to attract, and ultimately to command, the attention of the Jewish nation.

*The Rev. Mr. Frey's arrival in this city was mentioned in the 1st number of this volume. Mr. Frey still continues to preach with great acceptance and edification to crowded assemblies.—Ed. N. Y. Herald.

It further affords to your Committee the greatest satisfaction to state, that, though they have for the present been disappointed in their views of obtaining ordination for Mr. Frey, yet there are several other adult Jews now in this country of promising talents and piety, who are receiving instruction with a view to ordination. There are also three Jewish youths educating for the same end, under the patronage of the Society: if these youths should manifest decided tokens of piety, it may be hoped they will, with the Divine Blessing, become instruments of usefulness to the Jews. It may also be expected, that boys of promising piety and talents shall hereafter be selected from the school, to be educated for the same end. Upon the whole, therefore, your Committee humbly trust that you will be furnished, in due time, with instruments, not only to carry on the Jewish Mission, but greatly to enlarge it, and this as soon as your pecuniary means shall enable you to do so.

Foreign Occurrences.

Your Committee have to report, under this head, that the Rev. J. F. Nitschke, a Moravian Minister resident at Nisky, in Upper Lusatia, having, under the direction of your Committee, undertaken a journey into Poland, to inquire into the state of the Jews, an account of his tour has been printed in the Jewish Repository. The information derived from this source is of an encouraging nature. It appears that in different parts of Germany, particularly the Prussian States, many of the Jews are casting off the yoke of their father's traditions; and though there is much reason to fear that in many instances they embrace deism, or skepticism, in the room of their ancient attachment to Judaism, yet this is not universally the case. At Breslau, in Silesia, within a few years, upwards of thirty Jews, and among them some families of great property, have by baptism been added to the Christian Church. At this city, Mr. Nitschke learnt that a baptised Jew was expected to preach in the Lutheran Church. He attended the service, and found a numerous auditory assembled, among whom were also several Jews. A young man entered the pulpit, who delivered a pleasing testimony, with convincing arguments, and with fervour of heart, from the Gospel for the day, Mark vii. 31—37, on the Divinity of Jesus, and on his beneficent miracles, whereby he had evidently proved himself to be the Son of God.—This interesting young man, who was a student in the University of Breslau, became the companion of Mr. Nitschke in his journey through Poland. His name as a Jew had been Abraham Wertheim; but, on the occasion of his baptism, he was named Julius Edward.

In confirmation of the statements of Mr. Nitschke, information has also reached your Committee, that many Jews have, within a few years, embraced the profession of Christianity in Bohemia.—Indeed, the numerous applications which have been made to your Committee by Foreign Jews, to be received under the protection of the London Society, are corroborative of the fact, that a spirit of inquiry has arisen among that people. It is particularly among the German Jews that this spirit is most discernable. Since the last Anniversary Meeting,

your Committee have been under the painful necessity, from the state of their finances, of refusing applications made to them for employment by about twenty foreign Jews.

Female Department.

In the First Annual Report, it was stated that four Jewesses had been admitted into the Female Asylum. During the last year thirteen persons have been admitted; of whom one has married, four have been placed out in service, four have returned to their homes, and four remain at present under the protection of the Society.

The Report then appeals, in the forcible words of the Ladies' Committee, to Females in particular, on behalf of a School-house for the girls. Having urged various reasons in support of that measure, it proceeds to detail the chief

Obstacles to the future progress of the Society.

The most serious of all the obstacles which oppose themselves to the efforts of this institution, unquestionably is, the great difficulty of finding employment for the Jewish converts, so as to enable them to earn an honest subsistence. As the nature of this obstacle is not sufficiently understood by the public, it is necessary for your Committee to enlarge upon it.

By the ancient institutions of the Jews, every male, of whatever rank or property, was bound to learn some trade, or mechanical employment, to enable him to earn an honest subsistence, in whatever situation he might be placed. When the Jewish polity was destroyed, and the Jews were scattered among the nations, this wholesome provision seems to have been entirely obliterated.—It was necessary, that the word of the Lord should be fully accomplished, that this people, once so highly elevated above all the nations of the earth, should, for their sins, and particularly their great crime of crucifying the Messiah, drink to the very dregs the cup of wretchedness and degradation. It was said to them by Moses, *Among these nations shalt thou find no ease, neither shall the sole of thy foot have rest; but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind.*—Being deprived of all civil immunities by the laws of the different nations amongst whom they have dwelt; and being cut off from all domestic and social intercourse with these nations, both by the inveterate prejudices existing against them, and by their own religious observances, the Jews have, during their long captivity, been universally a people of dealers and pedlars: their habits, their occupations, and consequently their propensities and vices, have chiefly been those connected with buying and selling. The wealthy among them have been engaged in pursuits of foreign commerce, or banking and money lending; but the poorer Jews gain their living by retailing small articles, or purchasing old clothes, and by practising all the arts of circumvention. Jews of the poorer classes who have families, usually send out their children to shift for themselves when they reach the age of fourteen. A shilling or two being given them to begin with, they purchase some oranges, or other articles of small value, which they retail in the streets of the Metropolis;

and thus earn a scanty and precarious subsistence; in seeking which they are early initiated into the arts of fraud by day, and the haunts of debauchery by night. Those who can give their sons a little more capital, make them shop-men or clerks: few of them become artisans, or learn a business; or, if they do, it is chiefly exercised among the Jews. Thus there are Jew Bakers, Jew Tailors, &c: there are also a few Jews who exercise the trades of pencil makers, glass-cutters, and watch-makers.—It arises from the deplorable and wretched circumstances in which they are thus placed, that almost every Jew who applies to be instructed in the principles of Christianity must be provided for, either by receiving a weekly allowance or by being put to work; for the very fact of his attending a Christian place of worship exposes him to excommunication by the Synagogue, and he becomes an outcast from his own brethren. The prejudices against Jews are also so strong among Christians, and their distrust of them so great, that it is almost impossible to find employment for a Jew in any Christian warehouse or workshop. There have been instances in this Metropolis of all the journeymen in the shop threatening to strike work if a Jew were admitted as a journeyman.

What then is to be done under such a combination of untoward circumstances? As reason and Scripture unite in pointing out the evil of permitting any to eat the bread of idleness, the only expedient seems to be, that of establishing some manufactory, or workshop, to give employment to Jews who profess a desire to embrace Christianity.

After detailing the particulars of the Society's Printing-Office and Basket Manufactory, the Report adds—

The above establishments are, however, not nearly large enough to receive all the youths from the Boy's School. There are at present six Boys under the protection of the Society, of an age to be put out as apprentices. As it is designed to give apprentice fees with them, all that is required is, that pious Christian Masters should be found, who are willing to bring up these youths in the nurture and admonition of the Lord.

After some remarks on the Finances of the Society, and a sketch of the extraordinary circumstances which distinguish the history of the Jews, it is added—

Your Committee conclude by fervently praying, that the God of Abraham may speedily fulfil all his promises to his ancient people, and that the songs of praise for their redemption, which are predicted in the following sublime and beautiful passage of the Prophet, may soon be heard in this highly favoured Christian Nation:—*Thus saith the Lord, Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel. Behold! I will bring them from the North country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child, and her that travaileth with child together: a great company shall return thither. Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattereth Israel will gather him, and keep him as a shepherd doth his flock, (Jer. xxxi. 7, 8, 10.)*

Receipts and Expenditure of the Year.

| | | | |
|-----------------------------------|---------|----|----|
| Receipts on the General Account, | l. 8791 | 17 | 8 |
| The Expenditure, | 9456 | 18 | 0 |
| | <hr/> | | |
| Receipts on the Building Account, | l. 1130 | 16 | 8 |
| The Expenditure, | 1464 | 17 | 10 |


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THE JEWS.

A society has been formed in Medfield, (Mass.) entitled "The Medfield Female Society for promoting Christianity among the Jews." All monies collected by the Society are to be paid over to the Boston Female Society, established for the same object.

New-York Christian Herald.

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CONDITIONS.

1. *The Christian Monitor will be printed on a fine Medium paper. A sheet folded in the Pamphlet form, making 16 octavo pages will be issued once in two weeks.*
2. *The price of subscription will be TWO DOLLARS a year, paid in advance; or THREE DOLLARS should payment be deferred to the end of the year. No subscription taken for less than a year.*
3. *Persons obtaining eight subscribers, and becoming responsible for the payment, will be entitled to a ninth copy gratis.*
4. *Subscribers not giving notice of an intention to withdraw their names, will be considered as wishing the continuance of the paper.*

 *The Gentlemen whose names follow are Agents for the Christian Monitor. Payments made to them will be equivalent to payments made to the Publisher or Editor. Subscriptions will be received by them and forwarded to JOHN WARROCK, Publisher, Richmond:*

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